

# The Parish Paper

OF

ST. JOHN'S CHURCH

SAVANNAH, GEORGIA

Vol. 45 No. 40

St. Bartholomew the Apostle (The Tenth Sunday after Trinity)

August 24th, 2014

## THE ARTICLES OF RELIGION XI

### *Faith and Works*

The late Middle Ages, like our own, was an age of good works. As ours are chiefly of a worldly character - theirs were churchly - fasting, mortifications, prayers, almsgiving, pilgrimages, masses, and pious donations either large or small, to: pay for an altarpiece, or for a candle to be burnt before it; to build, adorn, equip, and endow churches, chapels, colleges, hospitals, and almshouses; for the glory of God; the relief of human need; and to pray the souls of their founders and benefactors through purgatory. For good works were done in penance for sin, to earn merit to offset the demerit of sins. If they were not enough on their own, the faithful might nonetheless draw upon the merits accumulated by the saints, not only for themselves, but for the departed. Of course, the theologians acknowledged, there was a bit of legal fiction in this; man's greatest services were but a trifling gift inadequate to the demands of divine righteousness; but in lieu of full payment of what was owed him, God had graciously promised to accept a man as righteous if he responded to God by doing *quod in se est* ('what is in him'). What the theologians called "justification" was a process in which man was 'made righteous' before God, through faith and good works, and it was virtually indistinguishable from

sanctification and regeneration. It assumed that human beings were capable of doing *quod in se est*, unaided by God's grace, and thus taking the initiative in a process which God would reward.

This attempt to quantify grace in terms of meritorious good works tailored to human capabilities was both humane and popular; and it produced a lot of superb art, architecture, and music immensely appealing to the romantic aestheticism of our own age, and its spiritual thirst. Yet in the view of Martin Luther - who as theologian and monk had invested himself in this late medieval doctrine of justification both theoretically and practically - it was also a deeply damaging Pelagian distortion of the gospel. It distracted man from facing the nature of his predicament as bound under sin and incapable of taking the initiative in justification; and it prevented him from attaining the true remedy of his predicament, in the righteousness of Christ, which man grasps hold of not by his works but by faith alone. Justification is not a boot-strapping "God helps those who help themselves" process, but an act whereby God reckons and receives sinners as perfectly righteous, not in themselves, but in Christ.

The late medieval account of justification and sanctification (or

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**STANDING NOTICES**

The occasional Sacraments of Baptism, Matrimony, Penance, Communion and Unction of the Sick, and the Office of Burial of the Dead are always available by appointment, at announced times, or as necessary.

**HOSPITAL VISITATIONS**

Please call the Church Office to inform the clergy if you or a loved one is in the hospital.

**ST. JOHN'S WEB SITE**

Parish Paper essays may be read on our web  
site: [www.stjohnssav.org](http://www.stjohnssav.org)

**VESTRY OFFERING CHAIRMEN**

8:00 a.m. Mr. Arthur D. Weed  
10:30 a.m. Dr. Roland S. Summers

**USHER CHAIRMAN**

Mr. Ross M. Haire

The altar flowers are given to the glory of God and in thanksgiving for the new ministry of Mr. Steven Branyon as Organist and Choirmaster, by Fr Dunbar.

**CHANCEL SOCIETY**

Mrs. Carter C. Hubbard, Sr., Mrs. Jayne G. Holland  
Mrs. Robert A. Burnett, Ms. Anne H. Mingleдорff  
Mrs. T. Herbert Guerry III, Mrs. David A. Young  
Mrs. George Fawcett, Ms. Holly S. Montford  
Mrs. George E. Miller, Jr.

**ACOLYTES**

**8:00**  
**10:30** Charles Perrie  
Hunt Wasden, Jamie McClellan  
Patrick Perrie, Finn Repella  
Philip Inglesby, Jackson McClellan

**COFFEE HOUR CHAIRMAN**

Mrs. Peter W. Schmidt

**ADULT EDUCATION SUNDAY 9:30 A.M.**

*St. John's Gospel* Fr. Dunbar, Reading Room

**MEN'S WEEKDAY STUDY & DISCUSSION**

**Thursday 7 a.m., Samuel, Fr. Dunbar,**

**HOLLY DAYS BAZAAR (11/12 & 13).**

Holly Days Bazaar is seeking a **Check-Out Chairman** to schedule and guide the check-out process for both days of Bazaar. Training will be provided by previous chairman. Please call Erica Jarman 398-0138 or Patti Victor at 713-4312.

The Holly Days Bazaar **Kick Off Meeting** takes place Wednesday September 3rd at 5:30 pm in Cranmer Hall. Bazaar updates will be discussed. Hors d'oeuvres and beverages provided.

**Book Sale**—Gathering up those books you read - or didn't read - over the summer? The Holly Days Book Shop is asking that you put aside books for our sale. Storage is available, but we will be happy to take them the week of the Bazaar. If you have any "special" books, please separate them from the others.

PLEASE REMEMBER YOUR CHURCH IN YOUR WILL

regeneration) combined faith and works in an enormously complex process, a “maze” as Hooker called it, a kind of never-ending game of moral chutes and ladders, in which grace was always being increased or diminished by merit or demerit of our works. Luther cut through the confusion by distinguishing clearly between faith and works. The impact of his views in the early 16<sup>th</sup> century was immense, and is seen in Article XI, “Of the Justification of Man”:

*We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.*

The grounds upon which we are accounted righteous before God, is not our own merit, but the merit of Christ alone; and therefore the *means* whereby we are justified is not works, but faith – which the Homily referred to in the Article teaches is not a merely intellectual belief but a personal trust in God’s mercy and Christ’s meritorious work finished on the cross. The righteousness which justifies us before God is therefore not our own but Christ’s – or in the technical language of theology, not intrinsic or inherent, as the late medieval church had taught, but extrinsic, external, and alien (‘alien’, because it is not our own but another’s). Thus the moral individualism of the late medieval doctrine is swept away, and the Christ’s person and work is reaffirmed as the center of our justification. It is through participation in his perfect

righteousness that we are accounted righteous – and this doctrine, says the Article, is both “wholesome” (imparting spiritual health), and “very full of comfort” (relieving and strengthening those laboring under the burden of their sins). Just how this may be we shall see next week, as we turn to consider the implications of this doctrine for the practice of good works, and the moral renewal of our lives in holiness (the doctrine of regeneration or sanctification).  
GGD

### SUNDAY BREAKFAST

Food service in Cranmer Hall runs from 8:45 a.m. to 9:15 a.m. After 9:15 a.m. all food will be put away, to allow the kitchen staff to begin preparing for Coffee Hour in the Green Meldrim House. Coffee, however, is available after 9:15 a.m.

If you are eating at the Sunday breakfast, please contribute a few dollars to the collection box, to help defray its expense.

### PARISH KALENDAR THIS WEEK

#### Monday to Friday

*Morning and Evening Prayer*

8:15 a.m. & 5:30 p.m.

#### In addition, on Wednesday

9:45 a.m. *Litany*

10 a.m. *Sung Eucharist*

*Summer office hours through Labor Day*

*Monday Through Thursday; 9:00 to 4:30*

*Friday 9:00 to 12 noon*

### WOMEN OF ST. JOHN'S

The **Board** will meet Monday, August 25th, in the Green Meldrim House at 10:00 a.m.

**8:00 A.M. –HOLY COMMUNION**

COLLECTS, EPISTLE, and GOSPEL..... Prayer Book, p. 249, 203

*A continental breakfast is available in Cranmer Hall following this service from 8:45 to 9:15.*

9:30-12:00 (Noon)—Nursery (*Cranmer Hall*)

**9:30-10:15 A.M.—ADULT CHRISTIAN EDUCATION (*Cranmer Hall*)**

9:30 a.m. – Noon— Preschool-Kindergarten Summer Program

(*Cranmer Hall –activities for children during the 9:30 education and/or 10:30 service times*)

**10:30 A.M. — SUNG EUCHARIST & SERMON**

CARILLON

HYMN #549 *The Son of God Goes Forth to War*..... All Saints New

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HYMN #256 *O Spirit of the Living God*..... Melcombe

SERMON..... Fr. O'Brien

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Sentences

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**THE HOLY COMMUNION**

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SANCTUS and BENEDICTUS #711..... Healey Willan

Consecration: Institution, Oblation, Invocation..... 80

The Lord's Prayer..... 82

Prayer of Humble Access (*said with the congregation*)

AGNUS DEI # 712 ..... Healey Willan

HYMN #203 *My God, thy Table Now is Spread*..... Rockingham

Motet: *Let Thy Merciful Ears*..... Thomas Mudd

Thanksgiving (*said with the congregation*)..... 83

GLORIA IN EXCELSIS #713 ..... Healey Willan

The Blessing (*Kneeling*)..... 84

HYMN #125 *Hark! The Sound* ..... Moultrie

VOLUNTARY: *Festal Flourish* ..... Gordon Jacob

*Everyone is invited to attend Coffee Hour in the Green Meldrim House immediately after the 10:30 service.  
If you are a guest and visiting our Parish, please make yourself known.*

**12 Noon —HOLY COMMUNION (Church) - as 8 a.m.**